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DISCOVERIES OF GREAT IMPORT  
ON THE COMMENTARY ON LUKE  
BY CYRIL OF ALEXANDRIA

THE EMERGENCE  
OF NEW MANUSCRIPT SOURCES FOR THE SYRIAC VERSION

by

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## PREFACE

It has taken very much time to make the discoveries presented in this study. They have been made step by step in the efforts towards the recovery of the lost work of Cyril of Alexandria. At last I think that the search can be concluded.

What is presented here is a preliminary report. Although the edition of the new materials has been prepared and also the first critical apparatus for these sections for which the new discoveries presented here can rescue the known evidence from its isolation, it will take some time until all these materials will appear in print due to an accumulation of more than ten volumes with various discoveries which I have prepared for the *Corpus Scriptorum Christianorum Orientalium*. They have been arranged in their sequel for publication—volumes which have been waiting for their turn—so also this volume must wait. In view of this situation it became advisable to publish this account in advance.

The real reason is a very pleasant one—to bring forward my deep gratitude to the National Endowment for the Humanities, Washington, D.C., whose grant has made it possible for me to complete research on this as well as on other important discoveries. I write these lines with deep satisfaction, that the results are such that gratitude can be expressed in a tangible way. Moreover, these and other discoveries which will be of lasting value, will put scholarship in debt to the National Endowment for the Humanities.

ARTHUR VÖÖBUS





## INTRODUCTION

Studies in the Syriac version of the works of Cyril of Alexandria have already proven valuable beyond expectation. This has been the case with the research on the Syriac version<sup>1</sup> of his *Περὶ τῆς ὁρθῆς πίστεως*.<sup>2</sup> It has been more richly rewarded than one could ever expect. For the first time textual facts could be unearthed and presented<sup>3</sup> to scholarship which had been satisfied with only speculative combinations. Thus thanks to this research, we suddenly emerge from the mists of modern scholarly fiction into the light of history. These findings placed the question of the earliest version of the New Testament text within the wider ambit of the textual phenomena in the lands of the Euphrates and the Tigris, throwing an entirely new light on the part of Rabbūlā of Edessa,<sup>4</sup> the origin of the Pešītā<sup>5</sup> and the role of the Vetus Syra.<sup>6</sup> Such results give satisfaction to a circumspect historian who knows that there is no substitution for the spade work in manuscript research.

My interest in Cyril's heritage in the Syriac translation which proved to be so rewarding has continued. This, too, has been no less rewarded. This has led me to other very great surprises.

<sup>1</sup> *Acta martyrum et sanctorum*, ed. P. BEDJAN (Parisii 1895), V, p. 628ff.

<sup>2</sup> We even possess the Greek original text from two sources. We have it separately in the corpus of the works of Cyril, "S. Cyrilli Alexandrini archiepiscopi liber de recta fide," *Patrologia graeca*, ed. J. P. MIGNE, LXXVI, col. 1133ff, and then in the acts of the Council of Ephesus, *Sacrorum conciliorum nova et amplissima collectio*, ed. J. D. MANSI (Florentiae 1760), IV, p. 617ff.

<sup>3</sup> A. VÖÖBUS, *Investigations into the Text of the New Testament Used by Rabbūlā of Edessa* (Pinneberg 1947) = Contributions of the Baltic University, LIX.

<sup>4</sup> Cf. A. VÖÖBUS, *Early Versions of the New Testament: Manuscript Studies* (Stockholm 1954) = Papers of the Estonian Theological Society in Exile VI, p. 90ff.

<sup>5</sup> Cf. A. VÖÖBUS, "Über das Alter der Peschitta," in: *Oriens Christianus XXXVIII* (1954), p. 1ff.

<sup>6</sup> Cf. A. VÖÖBUS, *Studies in the History of the Gospel Text in Syriac* (Louvain 1951) = Corpus Scriptorum Christianorum Orientalium, Subsidia, III, p. 25ff.



The present pages are devoted to the results of the research on another work of Cyril preserved in a Syriac version. This time the work is exegetical, namely his commentary on the Gospel of Luke. While in the case of the previous work just mentioned, its original in Greek is extant, this time the situation is completely different.

Cyril's commentary on the Gospel of Luke stands on the shadowy side of the history. In fact, its fate has been very hard. There was a time when almost nothing was known of this work. Even the memory of it had disappeared. Older authors like L. S. le Nain de Tillemont<sup>1</sup> and R. Simon<sup>2</sup> did not even mention this work in discussing the literary creation of the famous patriarch of Alexandria. When J. Aubert produced the edition of Cyril's works,<sup>3</sup> there was so little at his disposal, only three texts which in his edition he placed among the *homiliae diversae*! The process of recovery of the lost work has been very slow and very time-consuming. First the fragments in Greek began to emerge, hand in hand with the growth of interest in the medieval Greek commentaries and catenae in manuscript collections. Then there came the emergence of substantial materials in Syriac. After all these discoveries suddenly a stagnation took place. For more than a century there has been a standstill in a research which once was full of excitement.

The stagnation has apparently to do with a misleading feeling that all what is important for research in Syriac manuscripts has wandered to the Western libraries and particularly into the British Museum. This premise has failed to enlighten me. How mistaken this idea is can be illustrated with respect to a genre of literature which has furnished us with additional texts in the efforts towards the recovery of the lost commentary. This genre<sup>4</sup> lies in the homiliaries.<sup>5</sup> It is very strange how few of these homiliaries have found their way into the Western libraries.

<sup>1</sup> *Mémoires pour servir à l'histoire ecclésiastique des six premiers siècles I-XVI* (Paris 1693-1712). See particularly vol. XIV (1709), p. 267ff., 747ff.

<sup>2</sup> *Histoire critique des principaux commentateurs du Nouveau Testament* (Paris 1693).

<sup>3</sup> *Sancti Cyrilli, Alexandriae archiepiscopi, opera omnia, graece et latine* (Magna Navis 1638).

<sup>4</sup> About this genre, see C. MARTIN, "Aux sources de l'hagiographie et de l'homilétique byzantines," in: *Byzantion* XII (1937), p. 356ff.

<sup>5</sup> About the homiliaries in Syriac, see J. M. SAUGET, "Deux homéliaires syriaques de la Bibliothèque Vaticane," in: *Orientalia Christiana Periodica* XXVII (1961), p. 387ff.; ID. "L'homélaire du Vatican syriaque 253: essai de reconstruction," in: *Le Muséon* LXXXI (1968), p. 297ff.



Besides this, it must be said with respect to their content that they are the poorest. This is valid also for the most extensive<sup>1</sup> which has been known.<sup>2</sup> They, in fact, can give no real idea about the riches of patristic texts which this genre has treasured. This is so regarding the Greek as well as Syriac patristic materials. They bring such surprises that they leave no breathing-space for us.

Only a tireless<sup>3</sup> search<sup>4</sup> for new manuscript sources and a systematic research can lead to new horizons. And as a result, all kinds of lost patristic sources<sup>5</sup> in every genre can be resuscitated from their grave. They also include the texts of the commentary on Luke by Cyril.<sup>6</sup> The results of these findings are presented here. It is natural that they are presented with much excitement and joy. When we think that for more than a century nothing has emerged, indeed, it is unbelievable that such a number of new and important sources has come into our hands, advancing in this way the time-consuming efforts towards the recovery of Cyril's lost work.

<sup>1</sup> Ms. Vat. syr. 117.

<sup>2</sup> S. E. ASSEMANI et J. S. ASSEMANI, *Bibliothecae Apostolicae Vaticanae manuseriptorum catalogus*, III (Romae 1759), p. 87ff.

<sup>3</sup> About the beginnings of this long-range undertaking, see A. VÖÖBUS, *The Department at the University of Tartu: Its Life and Work, Martyrdom and Annihilation* (Stockholm 1963) = Papers of the Estonian Theological Society in Exile XIV, p. 62f.

<sup>4</sup> Cf. A. VÖÖBUS, *New Important Manuscript Discoveries for the History of Syriac Literature* = Papers of the Estonian Theological Society in Exile XXVII (in press).

<sup>5</sup> About the discovery of the *mēmre* by Ja'qōb of Serūg, see an extensive work A. VÖÖBUS, *Handschriftliche Überlieferung der Mēmre-Dichtung des Ja'qōb von Serūg: Sammlungen I-II* = Corpus Scriptorum Christianorum Orientalium, Subsidia (in press).

<sup>6</sup> *Ibid.* chapter IV, 6-7.





# I

## EFFORTS EXPENDED ON THE RECOVERY OF THE LOST COMMENTARY

### 1. IN GREEK

As it was mentioned apropos of the introduction, when in 1638 J. Aubert brought out the first edition of the "opera omnia" of Cyril<sup>1</sup>—which has remained also the only one up to now—then there was of the commentary on Luke nothing more at his disposal than only three texts which he in his edition placed among the *homiliae diversae*.<sup>2</sup> Fragments and scraps of the lost commentary slowly began to emerge hand in hand with the growth of the interest in the medieval Greek exegetical commentaries and catenae<sup>3</sup> which have buried the remains of the ancient Christian literature. The merit as being the first to have gathered these scattered fragments belongs to A. Mai.<sup>4</sup> His work constitutes a landmark in this research. These labors made it possible so that J. P. Migne could once more re-edit<sup>5</sup> the materials in his *Patrologia graeca*. New fragments were later added by J. Sickenberger who discovered them in the commentary of Titus of Bostra,<sup>6</sup> other<sup>7</sup> Greek com-

<sup>1</sup> *Sancti Cyrilli, Alexandriae archiepiscopi, opera omnia.*

<sup>2</sup> Vol. V, II, p. 385ff.

<sup>3</sup> Cf. G. KARO - J. LIETZMANN, *Catenarum graecarum catalogus* (Göttingen 1902) = Nachrichten von der k. Gesellschaft der Wissenschaften zu Göttingen, Phil.-historische Klasse, p. 1ff., 299ff., 559ff.

<sup>4</sup> *S. Cyrilli archiepiscopi Alexandriae explanatio in Lucae evangelium* (Romae 1844) = Novae Patrum Bibliotheca II, p. 115ff. Cf. his earlier edition in *S. Cyrilli Alexandrini commentarius in Lucae evangelium* (Romae 1838) = *Classicorum auctorum e Vaticanis codicibus editorum* X.

<sup>5</sup> *Patrologia graeca* LXXII, col. 475ff.

<sup>6</sup> *Titus von Bostra. Studies zu dessen Lukas-Kommentar* (Leipzig 1901) = Texte und Untersuchungen NF VI, 1.

<sup>7</sup> "Über griechische Evangelienkommentare," in: *Biblische Zeitschrift* I (1903), p. 182ff.



mentaries<sup>1</sup> and from the catenae of Luke by Nicetas of Heraclea in Thrace.<sup>2</sup>

Thus the exegetical commentaries and catenae have remained as the only source for the recovered remains in fragments. However, these materials also brought with them problems. Mai collected the debris without sensing any difficulty. The truth is, that all these fragments are not always identifiable. In the catenae, the source has not been mentioned accurately enough so that the possibility that a fragment does not deal with the Lukan text but with one of the synoptic parallels, is always present. This is shown in a re-examination of these materials by A. Rücker in 1911.<sup>3</sup> He not only registers for every pericope the evidence available, but uses the critical knife to remove what does not belong to the commentary on Luke. He carries out a sifting of the material on the basis of the Syriac version which makes such a clearing possible.<sup>4</sup> Four years later Rücker supplemented his treatment and brought it up to date.<sup>5</sup> After this the situation has remained the same as it was<sup>6</sup> at that time.<sup>7</sup> There has been no further<sup>8</sup> finds.<sup>9</sup> Thus an era of growth of materials, although very slow, has come to a complete standstill.

## 2. IN SYRIAC

It was exciting news which came after the arrival of the manuscripts, from the Syrian Monastery in the Nitrian desert, at the British Museum, that also this lost Greek work was salvaged by the Syrians whose rhythm of inspiration, enthusiasm and zeal for literary life knew almost no limits.

<sup>1</sup> *Fragmente der Homilien des Cyrill von Alexandrien zum Lukas-Evangelium* (Leipzig 1909) = *Texte und Untersuchungen III Reihe IV*, 1.

<sup>2</sup> *Die Lukas-Katene des Niketas von Herakleia* (Leipzig 1902) = *Texte und Untersuchungen VII*, 4.

<sup>3</sup> *Die Lukas-Homilien des hl. Cyrill von Alexandrien. Ein Beitrag zur Geschichte der Exegese* (Breslau 1911), p. 23ff.

<sup>4</sup> *Ibid.*, p. 35ff.

<sup>5</sup> *Oriens Christianus* NS V (1915), p. 159ff.

<sup>6</sup> Cf. O. BARDENHEWER, *Geschichte der altkirchlichen Literatur IV* (Freiburg i.B. 1924), p. 42f.

<sup>7</sup> Cf. B. ALTANER-A. STUIBER, *Patrologie* (Freiburg-Basel-Wien 1966), p. 285.

<sup>8</sup> Cf. A. EHRHARD, *Überlieferung und Bestand der hagiographischen und homiletischen Literatur der griechischen Kirche I-III* (Leipzig 1937-1952) = *Texte und Untersuchungen L-LII*.

<sup>9</sup> See *Bibliographia patristica*, ed. W. Schneemelcher, I-XI (Berlin 1959-66).



Among these manuscript treasures on parchment there emerged two which have remained unique.

Ms. Br. Mus. Add. 14,551,<sup>1</sup> of the 8th cent., has no beginning. Its subscription<sup>2</sup> tells us that this volume represents the first part of the total corpus, containing 80 homilies. However, because of the loss of the first quires—the codex begins with homily nr. 29 which also is not complete—and gaps in the body there are serious lacunae, so that in a great part homilies are lost entirely and some exist only in their mutilated form.

Ms. Br. Mus. Add. 14,552<sup>3</sup> is a little older, of the 7th or 8th cent. The volume is furnished with a list<sup>4</sup> of its content which shows what once existed in it, namely homilies nr. 81-156. Because of the falling out of the folios there are gaps: homilies are missing entirely or in part.

Thanks to these two codices, for the first time so much of the lost commentary on Luke came into our hands. Moreover, this material yields one paramount conclusion: this is a very important version.<sup>5</sup> Additional help, however in very varying degrees, comes from other records in the same collection of manuscripts, namely from homiliaries like Ms. Br. Mus. Add. 12,165,<sup>6</sup> Add. 14,727<sup>7</sup> and Add. 14,725<sup>8</sup> which contain a number of homilies from the commentary on Luke, or from the scholia in dogmatic and exegetical catenae, like Add. 12,154,<sup>9</sup> Add. 12,168,<sup>10</sup> Add. 14,532,<sup>11</sup> Add. 12,155,<sup>12</sup> Add. 14,613<sup>13</sup> and Add. 17,193,<sup>14</sup> mostly able to give only a very limited assistance.

<sup>1</sup> Cf. W. WRIGHT, *Catalogue of Syriac Manuscripts in the British Museum*, II (London 1871), p. 481.

<sup>2</sup> Fol. 137b.

<sup>3</sup> Cf. WRIGHT, *Catalogue of Syriac Manuscripts* II, p. 485f.

<sup>4</sup> Fol. 1b - 3b.

<sup>5</sup> "... so dass der Schluss sicherlich nicht übereilt ist, dass die syrische Übersetzung nicht allein qualitativ, sondern auch quantitativ eine durchaus zuverlässige Wiedergabe der verlorenen Homilien ist ...", RÜCKER, *Die Lukas-Homilien des hl. Cyril von Alexandrien*, p. 13f.

<sup>6</sup> Cf. WRIGHT, *Catalogue of Syriac Manuscripts* II, p. 842ff.

<sup>7</sup> *Ibid.*, II, p. 886ff.

<sup>8</sup> *Ibid.*, II, p. 827f.

<sup>9</sup> *Ibid.*, II, p. 976ff.

<sup>10</sup> *Ibid.*, II, p. 904ff.

<sup>11</sup> *Ibid.*, II, p. 955ff.

<sup>12</sup> *Ibid.*, II, p. 921ff.

<sup>13</sup> *Ibid.*, II, p. 810ff.

<sup>14</sup> *Ibid.*, II, p. 989ff.



The recovery which suddenly gave so much material, electrified the field of patristic studies. On the basis of these materials R. P. Smith edited the Syriac text<sup>1</sup> already in 1858<sup>2</sup> which was quickly followed by a translation into English.<sup>3</sup> A supplement<sup>4</sup> came from new fragments found in the same Syrian Monastery in the Nitrian desert by I. R. Crowfoot, where 4 folio pages were recovered belonging to Ms. Add. 14,552 containing homilies nr. 112-116, now Ms. Br. Mus. Orient. 1272.<sup>5</sup> Another supplement<sup>6</sup> came from Ms. Berlin Sach. 220.<sup>7</sup>

Since the time when patristic scholars were showered with plenty of evidence the sources of information and inspiration have dried out completely.

A treatment by Rucker, which was already introduced, gives also an account of the extent of the materials in Syriac.<sup>8</sup> This took place in 1911. Four years later he supplemented it.<sup>9</sup> This is the same extent of the evidence which is unfolded by a new edition<sup>10</sup> of the Syriac text prepared<sup>11</sup> by J. B. Chabot<sup>12</sup> in 1912.<sup>13</sup> However, the edition covers only

<sup>1</sup> *S. Cyrilli Alexandriae archiepiscopi commentarii in Lucae evangelium, quae supersunt syriace e manuscriptis apud Museum Britannicum* (Oxonii 1858).

<sup>2</sup> The edition is not carefully prepared; see R. DRAGUET, "Addenda et emendanda ad fidem codicum in editione nostra," in R. M. TONNEAU, *S. Cyrilli Alexandrini commentarii in Lucam, pars prior* (Louvain 1953) = *Corpus Scriptorum Christianorum Orientalium, Scriptores syri LXX*, p. IIIff.

<sup>3</sup> *A Commentary upon the Gospel according to St. Cyril of Alexandria, Now First Translated into English from an Ancient Syriac Version*, I-II (Oxford 1859).

<sup>4</sup> W. WRIGHT, *Fragments of the Homilies of Cyril of Alexandria on the Gospel of S. Luke edited from a Nitrian Ms.* (London 1874).

<sup>5</sup> Cf. G. MARGOLIOUTH, *Descriptive List of Syriac and Karshuni Mss. in the British Museum acquired since 1873* (London 1899), p. 2.

<sup>6</sup> Cf. E. SACHAU, *Verzeichnis der syrischen Handschriften der k. Bibliothek in Berlin I* (Berlin 1899), p. 129. The manuscript is of the 8th or 9th cent.

<sup>7</sup> These two homilies, nr. 146 and nr. 148, however, not complete, were edited as an appendix in RUCKER, *Die Lukas-Homilien des hl. Cyrill von Alexandrien*, p. 87ff.

<sup>8</sup> *Ibid.*, p. 35ff.

<sup>9</sup> *Oriens Christianus* NS V (1915), p. 159ff. Here Rucker could add a very brief fragment in Ms. Cambr. Add. 2023.

<sup>10</sup> "Nach angestellten Stichproben hat der Herausgeber gegen Payne-Smith am Text keine Emendationen vorgenommen", *ibid.*, 161.

<sup>11</sup> T. J. Lamy undertook the task of preparation of a new edition but could not complete it. Cf. P. LADEUZE, *Notice sur la vie et les travaux de Monseigneur Lamy* (Louvain 1908), p. 7.

<sup>12</sup> *S. Cyrilli Alexandrini commentarii in Lucam, pars prior* (Parisiis et Lipsiae 1912) = *Corpus Scriptorum Christianorum Orientalium*, ser. IV, 1.

<sup>13</sup> The edition is not carefully prepared; see note 2.



the first part<sup>1</sup> and was not brought to its planned end. Since then nothing<sup>2</sup> has been recovered and brought to light.<sup>3</sup> It is very strange that as in the Greek domain, also here, an era of exciting discoveries which had come to its end already two generations ago and had only a little aftermath in the discovery by Crowfoot, has since then come to a complete standstill.

<sup>1</sup> Homilies nr. 1 - nr. 80.

<sup>2</sup> Cf. A. BAUMSTARK, *Geschichte der syrischen Literatur* (Bonn 1922), p. 161.

<sup>3</sup> Cf. J. B. CHABOT, *Littérature syriaque* (Paris 1934), p. 149; A. BAUMSTARK, "Syrische Literatur," in: *Handbuch der Orientalistik* III, 2 (Leiden 1954), p. 177.

## II

### DISCOVERY OF NEW MANUSCRIPT SOURCES

It is a cause for deep satisfaction that new sources have come into our hands which enrich our knowledge with regard to the commentary of Cyril on the Gospel of Luke. These additional sources we have discovered in new homiliaries. It is time to present these new manuscripts in which we reach a veritable reservoir of sources. We are grateful that we are able to present even a cycle of them.

#### 1. MS. DAMASCUS PATR. 12/20

The first is Ms. Dam. Patr. 12/20.<sup>1</sup> A manuscript as outstanding as this deserves to be introduced with some details. It is a gigantic volume<sup>2</sup> bearing the title: "A *penqīlā* of the festal *mēmre* of the teachers for the entire annual series." It is a very heavy codex on parchment, which comes from the treasure house of the Monastery of Mār Ḥanānyā<sup>3</sup> or Deir Za'farān<sup>4</sup> which has preserved unique records of inestimable value.<sup>5</sup>

<sup>1</sup> The codex belongs to the collection of manuscripts of the patriarchate of the Syrian Orthodox Church in Damascus.

<sup>2</sup> Cf. Vööbus, *Handschriftliche Überlieferung der Mēmre-Dichtung des Ja'qōb von Serūg*, vol. I, Chapter IV, 6.

<sup>3</sup> About the newly discovered documents for the history of this famous monastery, see A. Vööbus, "Eine wichtige Urkunde über die Geschichte des Mār Ḥanānjā-Klosters; Die von Jōhannān von Mardē gegebenen Klosterregel," in: *Oriens Christianus* LIII (1969), p. 246ff.

<sup>4</sup> On the history of this monastery, see A. Vööbus, *Syrische Kanonessammlungen: Ein Beitrag zur Quellenkunde. Band I: Westsyrische Originalurkunden* 1, B (Louvain 1970) = *Corpus Scriptorum Christianorum Orientalium, Subsidia* XXXVIII, p. 375ff.

<sup>5</sup> See A. Vööbus, *Syriac Manuscripts from the Treasury of the Monastery of Mār Ḥanānyā or Deir Za'farān* = Papers of the Estonian Theological Society in Exile XXIX (in preparation).



It is beautifully executed, written in solemn Estrangelā script in two columns and decorated with ornamentations. This exponent is of the best of the calligraphic art in every way. It also satisfies our need for knowledge about the origin of such a record. The colophon<sup>1</sup> tells us very exactly about the time of its completion: the codex "was written in the Monastery of Mār Sargīs and Bacchos, called Sargisēh, in the year 1312 in the month of *Tešrī hrāyā* at the fullmoon on the day of the preparation about the noontime."

This huge homiliary consists of sources which present a panoramic view of the texts bearing the names of the great luminaries of the Greek patristic era.

Speaking historically, the document stands at the threshold of the development in the genre of Byzantine homiliaries which ultimately led to the indigenous West Syrian homiliaries. It had already opened itself to this trend by the inclusion of a number of Syriac texts by Ja'qōb of Serūg,<sup>2</sup> Ja'qōb of 'Ūrhāi<sup>3</sup> and Jōḥannān of Bēt Aphtūnyā.<sup>4</sup>

The homiliary contains from Cyril of Alexandria 18 texts which constitute a considerable proportion in the entire corpus which originally<sup>5</sup> contained 136 homilies. All, however, have not been taken from his Commentary on the Gospel of Luke.<sup>6</sup> It is natural, when ostentatiously the prescripts tell us that these homilies were taken from the commentary of Cyril of Alexandria on the Gospel of Luke, the record catches our attention immediately.<sup>7</sup> And, indeed, the expectation is not in vain. It proves to be a deposit of valuable tradition. Indeed, this source prepares us a greater surprise than we could expect.

## 2. MS. DAMASCUS PATR. 12/19

Now we turn to the evidence furnished by Ms. Dam. Patr, 12/19.<sup>8</sup> It is with excitement that another very similar source comes into our

<sup>1</sup> Quire 52, fol. 8a.

<sup>2</sup> VÖÖBUS, *Handschriftliche Überlieferung der Mēmrē-Dichtung des Ja'qōb von Serūg*, vol. I, chapter IV, 6; vol. II, IV, 6.

<sup>3</sup> *Ibid.*, vol. II, chapter IV, 6.

<sup>4</sup> *Ibid.*, vol. II, chapter IV, 6.

<sup>5</sup> The first two homilies are lost as also the beginning of homily nr. 3.

<sup>6</sup> Homily nr. 123 is "On the holy Theotokos Mary and against Nestorius."

<sup>7</sup> See also VÖÖBUS, *Handschriftliche Überlieferung der Mēmrē-Dichtung des Ja'qōb von Serūg*, vol. I, chapter IV, 6 and IV, 7.

<sup>8</sup> See footnote 1.



hands. Ms. Dam. Patr. 12/19<sup>1</sup> is another record which comes from the treasure house of the Monastery of Mār Ḥanānyā or Deir Za'farān. This is a giant volume bearing the title, "A *penqīlā* of the festal *mēmṛē* for the entire annual series." It is a record on parchment written in a very attractive small and interesting Estrangelā script in two columns. Its beginning is decorated with ornaments. Unfortunately it has lost its ending and so also its colophon bearing direct information about the provenance of this exponent of the best in book-production and calligraphic art. However, on palaeographic grounds the manuscript can be placed into the 11th cent. We are inclined to think that it is only somewhat younger than its counterpart in Ms. Dam. Patr. 12/20. But since this feeling is caused more by intrinsic evidence,<sup>2</sup> and not on palaeographic grounds, this inclination can be stated only in a tentative way.

The volume is a corpus which comprises altogether 118 homilies, representing a Greek foundation, and in general, in the same pattern, but somewhat reduced. In this reduction also Cyril has not entirely escaped. There are 15 homilies from him. This situation becomes understandable when seen from the perspective of the trend in its development. In this respect the homiliary unfolds a stage in which a further step had been made forward. The number of Syriac texts has been somewhat increased, namely, by one additional text from Ja'qōb of Serūg<sup>3</sup> and by a biography of Severus of Antioch by Gīwargī, the bishop of the Arabs.<sup>4</sup> Because of this trend some of the texts in which we are particularly interested here have fallen victim, namely, homily nr. 151 and nr. 154,<sup>5</sup> in a locus where space had to be made for a text by Ja'qōb of Serūg.<sup>6</sup>

<sup>1</sup> Vööbus, *Handschriftliche Überlieferung der Mēmṛē-Dichtung des Ja'qōb von Serūg*, vol. I, chapter IV, 7.

<sup>2</sup> The homiliary unfolds a stage in which the number of Syriac texts has been somewhat increased in comparison with Ms. Dam. Patr. 12/20.

<sup>3</sup> The *mēmṛā* on the Friday in the Passion Week.

<sup>4</sup> A. Vööbus, "Découverte d'un *mēmṛā* de Gīwargī, évêque des arabes, sur Sévère d'Antioche," in: *Le Muséon* LXXXIV (1971), p. 433ff. In: "The Discovery of New Important "Mēmṛē" of Gīwargī, the Bishop of the Arabs," in: *Journal of Semitic Studies* XVIII (in print).

<sup>5</sup> Also the homily on the Theotokos has been excluded.

<sup>6</sup> As *mēmṛā* nr. 98.



## 3. MS. ISTANBUL MERYEM ANA 4

The next source is in Ms. Istanbul Meryem Ana<sup>1</sup> 4,<sup>2</sup> a volume in folio size bearing the title, "Histories and *mēmre* of the holy fathers." This extensive volume<sup>3</sup> is written in two columns in a careful and neat Sertā-script. As the title already indicates, we have to do here with a combined volume where the first part is reserved for hagiographical texts, comprising vitae, encomiae, stories and legends of the saints, martyrs, teachers and monks,<sup>4</sup> of Greek as well as Syriac, origin. The second part<sup>5</sup> of the collection<sup>6</sup> is a homiliary, beginning with the feast of the Nativity and ending with the Ascension. The homiliary comes to us from an early stage in the development since its pattern is very heavily Byzantine. The overture here is given to Cyril who is represented with two homilies<sup>7</sup> taken from his commentary on Luke.<sup>8</sup> Other authors are Severus of Antioch and John Chrysostom who overshadows all of the other texts. The only exception in this Greek company is made for Ja'qōb of Serūg. Space is made here for two texts from him.

There is no colophon. The kind of Sertā-script, however, employed here seems to come from the 16th or 17th cent. This is a tentative estimate. In any case this manuscript is a copy of a very interesting and archaic archetype.

## 4. MS. ŠARFEH PATR. 310

Ms. Šarfeh Patr. 310<sup>9</sup> is a huge volume of enormous extent,<sup>10</sup> written in two columns and carefully executed. It contains a corpus of ascetic

<sup>1</sup> The manuscript is located in the library of the Syrian Orthodox Church of St. Mary in Beyoğlu, Istanbul.

<sup>2</sup> Cf. A. Vööbus, *Notes on Syriac Manuscripts in Unknown Collections in the Syrian Orient I* = Papers of the Estonian Theological Society in Exile XXX (in preparation).

<sup>3</sup> The codex contains altogether 226 folio pages.

<sup>4</sup> However, the collection is not quite homogeneous since the selection includes also such documents as the Pseudo-Clementine Octateuch (the first part) and the Letters of Clement.

<sup>5</sup> Fol. 191a ff.

<sup>6</sup> Beginning with the section nr. 34 in the collection.

<sup>7</sup> Section nr. 34 and nr. 35.

<sup>8</sup> Quire 20, fol. 1a ff.

<sup>9</sup> The codex belongs to the collection of manuscripts of the patriarchate of the Syrian Catholic Church, located in the Monastery of Šarfeh, Daroun - Harissa.

<sup>10</sup> The manuscript contains more than 500 folio pages!



and monastic materials. The most extensive texts are from Ishāq of Nineveh, which contain also an unknown work,<sup>1</sup> and Jōhannān of Dalyātā.<sup>2</sup> Enormous material of treatises, tracts, letters, rules, regulations, orders, etc., etc., is clustered around the writings of Ishāq and Jōhannān. This is a company which includes the coryphei of Greek monastic tradition as Isaiah, Evagrius, Basilus, John Chrysostom, Marcus, etc., as well as the Syrians, Jōhannān Hazzāyā, Gregorios Ihīdāyā, Abraham Netperāyā. Besides these materials, the corpus has included also a number of tracts of theological nature,<sup>3</sup> the *mēmre* by Ja'qōb of Serūg and also portions from the commentary on Luke by Cyril.<sup>4</sup>

According to its colophon<sup>5</sup> the manuscript was copied in the year 1905 A.D. It is obvious that several older manuscripts have been used to prepare this corpus.

## 5. MS. DAMASCUS PATR. 3/1 AND MS. 3/2

Finally also Ms. Dam. Patr. 3/1 and Ms. 3/2 must not be overlooked. These two giant volumes impress us by their size and weight. But that is about all they do at a closer look. The colophon tells us fully their history. Both were copied in 1939<sup>6</sup> A.D. in Haleb. Both rest<sup>7</sup> on the priceless parchment codex in Damascus, already introduced. However, we learn that they do not come directly from this record, but through an intermediary. The archetype which was used had been copied in the year 1912 A.D.<sup>8</sup>

<sup>1</sup> Namely his work with the title, "The Book of Grace," p. 761ff. Cf. A. Vööbus, "Eine neue Schrift von Ishāq von Ninive," in: *Ostkirchliche Studien* XXI (1972), p. 309ff.

<sup>2</sup> Cf. A. Vööbus, "Syrische Verordnungen für die Novizen und ihre handschriftliche Überlieferung," in: *Oriens Christianus* LIV (1970), p. 106ff.

<sup>3</sup> Gregory of Nazianz must be particularly mentioned.

<sup>4</sup> Page 401ff.; cf. page 499ff.

<sup>5</sup> Page 1053.

<sup>6</sup> By 'Abd al-Azīz Ignās of 'Ūrhāi.

<sup>7</sup> Although 7 *mēmre*, taken from another source or possibly from several sources, have been added to the homiliary, however, these added parts do not include a text from the commentary of Cyril.

<sup>8</sup> Cf. Vööbus, *Handschriftliche Überlieferung der Mēmre-Dichtung des Ja'qōb von Serūg*, vol. I, chapter IV, 6.



## 6. NEWLY DISCOVERED COMMENTARIES

In order to complete the account it is finally necessary to mention also two commentaries written on the Gospel of Luke which have also used the commentary on Luke by Cyril.

One is a very great surprise, the discovery of the lost commentary on Luke composed by Mōšē bar Kēphā. This find is an extraordinary reward for the long tireless search. It had found its hiding-place in the library of the famous Monastery of Mār Ḥanānyā or Deir Za'farān in Ṭūr 'Abdīn.<sup>1</sup> Since this fortress-like monastery has survived all the storms of destruction and annihilation which have swept over the Mesopotamian Christianity, its strong walls have protected the treasure house in which many precious,<sup>2</sup> very rare,<sup>3</sup> and unique<sup>4</sup> manuscripts have been preserved, manuscripts which have not survived elsewhere.<sup>5</sup> This work has been preserved in Ms. Mardin Orth. 102. This is a unique record, and, thus, a very rare discovery indeed. Since its description has been given elsewhere<sup>6</sup> in another study dealing with other important discoveries for the exegetical works of Mōšē bar Kēphā,<sup>7</sup> it is not necessary to repeat the data here.

<sup>1</sup> About the search for new manuscript sources in the area of Ṭūr 'Abdīn, see A. VööBUS, *The Hexapla and the Syro Hexapla: Very Important Discoveries for Septuagint Research* (Stockholm 1971) = Papers of the Estonian Theological Society in Exile XXII, p. 67ff.

<sup>2</sup> Cf. VööBUS, *Syriac Manuscripts from the Treasury of the Monastery of Mār Ḥanānyā*.

<sup>3</sup> Cf. A. VööBUS, "Neuerschlossene einzigartige Urkunden syrischer Kirchengeschichte," in: *Zeitschrift für Kirchengeschichte* LXXVII (1967), p. 219ff. ID., "Emergence of the Synodicon in the West Syrian Tradition," in: *Journal of Theological Studies*, NS XIX (1968), p. 225ff.

<sup>4</sup> Cf. *The Synodicon in the West Syrian Tradition*, ed. A. VööBUS = Corpus Scriptorum Christianorum Orientalium, Scr. syri (in preparation).

<sup>5</sup> Cf. VööBUS, *New Important Manuscript Discoveries for the History of Syriac Literature*.

<sup>6</sup> Cf. also A. VööBUS, "Die Entdeckung des Lukaskommentars von Mōšē bar Kēphā," in: *Zeitschrift für die neutestamentliche Wissenschaft* LXII (1971), p. 132ff.

<sup>7</sup> A. VööBUS, *Discovery of the Exegetical Works of Mōšē bar Kēphā: The Unearthing of Very Important Sources for the Exegesis and History of the New Testament Text in the Version of the Vetus Syra* = Papers of the Estonian Theological Society in Exile XXV (in press), chapter II.



The second commentary is of anonymous origin. Ms. Qaraqōš Orth. 1<sup>1</sup> is a very huge and heavy codex<sup>2</sup> in folio size,<sup>3</sup> written on Oriental paper in two columns. It contains the text of the New Testament according to the scholarly version prepared by Thomas of Harqel, but without the textual-critical apparatus, and the text divided according to the pattern of the liturgical year. The Gospels have been combined with an extensive commentary, arranged as catenae and written in smaller script in order to accomodate these accumulated excerpts. The volume is further furnished with isagogic and lexicographical materials from various authors. They are placed at the beginning of the volume and in addition to these at the beginning of every Gospel.<sup>4</sup> Besides these materials the volume contains other very interesting texts. The Apostolos includes also the two letters of Clement of Rome, and the concluding section comprises an interesting combination of sections from ascetic-mystical treatises with a cycle of evangelical prescripts and injunctions.

Since the end of this huge codex is lost, the colophon is gone so that we have no information about the provenance of this very interesting literary monument. The only direct information comes from a note that the copyist was a certain Iwannīs and it is implied that he prepared the codex for a monastic community, but this is all.<sup>5</sup> Palaeographical considerations allow us to place this type of the Serṭā-script into the 14th cent.

<sup>1</sup> The manuscript belongs to the Syrian Orthodox Church of Mār Gīwargī in Qaraqōš, between Mosul and the Great Zab.

<sup>2</sup> Cf. VööBUS, *Notes on Syriac Manuscripts in Unknown Collections in the Syrian Orient* I.

<sup>3</sup> The codex contains 476 folio pages!

<sup>4</sup> The Gospel of Luke begins on fol. 166a.

<sup>5</sup> According to a note written in Arabic, this manuscript once belonged to the Monastery of Mār Behnām.



### III

#### DISCOVERY OF NEW SECTIONS OF THE COMMENTARY

It remains to introduce the recovered sections themselves. It is with deep satisfaction that we can present this account. There are altogether 17 sections from the lost commentary of Cyril. Thus the search has proved valuable beyond estimation.

“On the birth of our Lord in flesh.”

The number of this homily in both codices, Ms. Dam. Patr. 12/20 and Ms. 12/19, is 12 and 11 respectively, and nr. 34 in Ms. Istanbul Meryem Ana 4. The text is introduced as taken from the commentary on Luke by Cyril of Alexandria. The text of Luke II, 1-7 is prefixed.

What has been known of the commentary in Syriac is the portion that begins with Luke II,8 in Ms. Br. Mus. Add. 12,165,<sup>1</sup> introduced as homily nr. 2.<sup>2</sup> On the basis of this evidence it becomes clear what our unearthed text is: this is the lost homily nr. 1, which we have recovered.

“On the birth of our Lord.”

This is nr. 13 and 12 in Ms. Dam. Patr. 12/20 and Ms. 12/19 respectively, and as nr. 35 in Ms. Istanbul Meryem Ana 4. It is stated in the prescript that this is the *tūrgāmā* nr. 2 taken from the commentary on Luke by Cyril of Alexandria. The text of Luke II,8 - 18 is prefixed.

This is a portion which has been preserved only by one witness in Ms. Br. Mus. Add. 12,165,<sup>3</sup> written in the year 1326 A. Gr., i.e. 1014/15 A.D. The text is re-edited by Chabot.<sup>4</sup>

<sup>1</sup> Cf. WRIGHT, *Catalogue of Syriac Manuscripts*, II, p. 842ff.

<sup>2</sup> *Commentarii in Lucam*, p. 9ff.

<sup>3</sup> Cf. WRIGHT, *Catalogue of Syriac Manuscripts*, II, p. 842ff.

<sup>4</sup> *Commentarii in Lucam*, p. 9ff.



"Suitable to be read on the feast of the entry of our Lord into the temple."

This is in the homiliaries of Ms. Dam. Patr. 12/20 and Ms. 12/19 as nr. 35 and 32 respectively. It is introduced as *mēm̄rā* nr. 3 taken from the commentary on Luke by Cyril of Alexandria. The text of Luke II, 21-24 is prefixed.

Of this homily<sup>1</sup> there are only some fragments in Syriac in the Plerophoria, namely in a collection of dogmatic catenae in Ms. Br. Mus. Add. 12,154.<sup>2</sup> The text is re-edited by Chabot.<sup>3</sup>

"On the entry of our Lord into the temple and on the old Simon."

The homiliary in Ms. Dam. Patr. 12/20 this section has no number, but it bears nr. 33 in Ms. 12/19. It is introduced as taken from the commentary on Luke by Cyril of Alexandria. The text of Luke II, 25-35 is prefixed.

Of this portion only two very brief fragments were known in the scholia in Ms. Br. Mus. Add. 12,154.<sup>4</sup> The text is re-edited by Chabot.<sup>5</sup>

"Suitable to be read on the Epiphany."

This is in the homiliaries in Damascus as nr. 29 and nr. 26 respectively. This section is introduced as *tūrgāmā* nr. 11 taken from the commentary on Luke by Cyril of Alexandria. The text of Luke III, 21-23a is prefixed.

This portion has been preserved only by one single witness, namely in Ms. Br. Mus. Add. 12,165.<sup>6</sup> The text is re-edited by Chabot.<sup>7</sup>

"On the paralytic."

This is in the homiliares in Damascus as nr. 62 and nr. 60 respectively. The section is introduced as a text taken from the commentary on Luke by Cyril of Alexandria. The text of Luke V, 17-26 is prefixed.

This segment belongs to the part in the Syriac tradition which has a long hiatus covering the end of the homily nr. 12 until nr. 22. When

<sup>1</sup> About the observations made about this homily, see SMITH, *Commentary* I, p. 18ff.

<sup>2</sup> Cf. WRIGHT, *Catalogue of Syriac Manuscripts*, II, p. 976ff.

<sup>3</sup> *Commentarii in Lucam*, p. 15.

<sup>4</sup> Cf. WRIGHT, *Catalogue of Syriac Manuscripts*, II, p. 976ff.

<sup>5</sup> *Commentarii in Lucam*, p. 16.

<sup>6</sup> Cf. WRIGHT, *Catalogue of Syriac Manuscripts*, II, p. 842ff.

<sup>7</sup> *Commentarii in Lucam*, p. 23ff.



the text appears again,<sup>1</sup> it deals with Luke V, 37.<sup>2</sup> Thus this section is a completely new text.

"Suitable to be read for the commemoration of John the Baptist."

This is in the homiliaries in Damascus as nr. 34 and 31 respectively. This section is introduced this time as *mēmṛā* nr. 38 taken from the commentary on Luke by Cyril of Alexandria. The text of Luke VII, 24-28 is prefixed.

This homily has been preserved only by one single witness, preserved in Ms. Br. Mus. Add. 14,551.<sup>3</sup> The text is re-edited by Chabot.<sup>4</sup>

(The legion on following Jesus)

This is in Ms. Šarfeh Patr. 310, introduced here under the title, "From the commentary of the Gospel of Luke by the holy Cyril." The text of Luke IX, 57-58 is prefixed. The text represents a portion of the homily nr. 57.

This homily has been preserved only by one single witness in Ms. Br. Mus. Add. 14,551.<sup>5</sup> The text is re-edited by Chabot.<sup>6</sup>

"Suitable to be read on the commemoration of the martyrs."

This is in the homiliaries in Damascus as nr. 127 and nr. 115 respectively. This section is introduced as a *tūrgāmā* nr. 87 taken from the commentary on Luke by Cyril of Alexandria. The text of Luke XII, 4-7 is prefixed.

This section has been preserved only by one single witness in Ms. Br. Mus. Add. 14,552.<sup>7</sup> The text is edited by Smith.<sup>8</sup>

"On the feast of the holy 'ūšā' nē."

This is in the homiliaries in Damascus as nr. 79 and nr. 77 respectively. The section is introduced as *tūrgāmā* nr. 130 taken from the commentary on Luke by Cyril of Alexandria. The text of Luke XIX, 28-40 is prefixed.

<sup>1</sup> Homily nr. 22 has suffered heavily.

<sup>2</sup> Cf. *Commentarii in Lucam*, p. 35f.

<sup>3</sup> Cf. WRIGHT, *Catalogue of Syriac Manuscripts*, II, p. 485ff.

<sup>4</sup> *Commentarii in Lucam*, p. 81ff.

<sup>5</sup> Cf. WRIGHT, *Catalogue of Syriac Manuscripts*, II, p. 485f.

<sup>6</sup> *Commentarii in Lucam*, p. 209ff.

<sup>7</sup> Cf. WRIGHT, *Catalogue of Syriac Manuscripts*, II, p. 485ff.

<sup>8</sup> *Commentarii in Lucae evangelium*, p. 218ff.



This section has been preserved only by one single witness preserved in Ms. Br. Mus. Add. 14,552.<sup>1</sup> The text is edited by Smith.<sup>2</sup>

“On the parable of the wine-  
yard which our Lord told.”

This is in the homiliaries in Damascus as nr. 85 and nr. 83 respectively. The section is introduced as a *tūrgāmā* taken from the commentary on Luke by Cyril of Alexandria. This section deals with the text of Luke XX,9 ff.

This section has been preserved by only one single witness, preserved in Ms. Br. Mus. Add. 14,552.<sup>3</sup> The text is edited by Smith.<sup>4</sup>

(The prelude to the passion)

This is in the homiliaries in Damascus as nr. 89 and nr. 87 respectively. The section is introduced as *tūrgāmā* nr. 140 taken from the commentary on Luke by Cyril of Alexandria. The text of Luke XXI,37 - XXII,6 is prefixed.

This section has been preserved only by one single witness, preserved in Ms. Br. Mus. Add. 14,552.<sup>5</sup> The text is edited by Smith.<sup>6</sup>

(Preparation for the Passover)

This is in the homiliaries in Damascus as nr. 95 and nr. 93. This section is introduced as *tūrgāmā* nr. 141 taken from the commentary on Luke by Cyril of Alexandria. The text of Luke XXII,7 - 16 is prefixed.

This section has only one single witness, preserved by Ms. Br. Mus. Add. 14,552.<sup>7</sup> The text is edited by Smith.<sup>8</sup>

(Agony in Gethsemane)

This is in the homiliaries in Damascus as nr. 92 and nr. 90 respectively. This section is introduced as *tūrgāmā* nr. 146 taken from the commentary on Luke by Cyril of Alexandria. The text of Luke XXII, 39 - 46 is prefixed.

<sup>1</sup> Cf. WRIGHT, *Catalogue of Syriac Manuscripts*, II, p. 485f.

<sup>2</sup> *Commentarii in Lucae evangelium*, p. 358ff.

<sup>3</sup> Cf. WRIGHT, *Catalogue of Syriac Manuscripts*, II, p. 485f.

<sup>4</sup> *Commentarii in Lucae evangelium*, p. 373ff.

<sup>5</sup> Cf. WRIGHT, *Catalogue of Syriac Manuscripts*, II, p. 485f.

<sup>6</sup> *Commentarii in Lucae evangelium*, p. 396ff.

<sup>7</sup> Cf. WRIGHT, *Catalogue of Syriac Manuscripts*, II, p. 485f.

<sup>8</sup> *Commentarii in Lucae evangelium*, p. 400ff.



This section has had only one single witness, preserved in Ms. Br. Mus. Add. 14,552.<sup>1</sup> The text is edited by Smith.<sup>2</sup>

(Peter's denial)

This is in the homiliaries in Damascus as nr. 101 and nr. 97 respectively. The section is introduced as *tūrgāmā* nr. 149 taken from the commentary on Luke by Cyril of Alexandria. The text of Luke XXII, 54 - 62 is prefixed.

This section has been attested by one single witness, preserved in Ms. Br. Mus. Add. 14,552.<sup>3</sup> The text is edited by Smith.<sup>4</sup>

(The trial before Pilate)

This is in the homiliary in Ms. Dam. Patr. 12/20 as nr. 103, but is not included into Ms. Dam. Patr. 12/19. The section is introduced as *tūrgāmā* nr. 151 taken from the commentary on Luke by Cyril of Alexandria. The text which is prefixed is this time a combined one, namely, Luke XXIII, 1-5 and 18-19. The same combination appears in the fragments in Greek.<sup>5</sup>

This section has been attested by only one single witness, preserved in Ms. Br. Mus. Add. 14,552.<sup>6</sup> The text is edited by Smith.<sup>7</sup>

(Death of Jesus)

This is in the homiliary in Ms. Dam. Patr. 12/20 as nr. 105, but is not included into Ms. Dam. Patr. 12/19. The section is introduced as the *tūrgāmā* 154 taken from the commentary on Luke by Cyril of Alexandria. The text of Luke XXIII, 44-48 is prefixed.

Since Ms. Br. Mus. Add. 14,552<sup>8</sup> comes to its end with homily nr. 153 the rest of the corpus is lost. However, we can learn about the character of the lost homily from the summary of contents placed at the beginning of this volume.<sup>9</sup> Here we learn that homily nr. 154 covered the text

<sup>1</sup> Cf. WRIGHT, *Catalogue of Syriac Manuscripts*, II, p. 485f.

<sup>2</sup> *Commentarii in Lucae evangelium*, p. 418ff.

<sup>3</sup> Cf. WRIGHT, *Catalogue of Syriac Manuscripts*, II, p. 485f.

<sup>4</sup> *Commentarii in Lucae evangelium*, p. 429ff.

<sup>5</sup> "S. Cyrilli archiepiscopi Alexandriae explanatio in Lucae evangelium," *Patrologia graeca* LXXII, col. 932f.

<sup>6</sup> Cf. WRIGHT, *Catalogue of Syriac Manuscripts*, II, p. 485f.

<sup>7</sup> *Commentarii in Lucae evangelium*, p. 437ff.

<sup>8</sup> Cf. WRIGHT, *Catalogue of Syriac Manuscripts*, II, p. 485f.

<sup>9</sup> Fol. 1b - 3b.



of Luke XXIII, 44 ff. Thus, this is the lost homily nr. 154 which we have discovered here.

“On the resurrection of our Lord.”

This is in the homiliaries in Damascus as nr. 114 and nr. 104 respectively. The section is introduced as *tūrgāmā* nr. 155. This time the section deviates from the regular rhythm so that the homily exceptionally is introduced without the text of the Gospel prefixed to it. It begins immediately with the prophetic message by Isaiah about the mighty deed in resurrection.

Since Ms. Br. Mus. Add. 14,552<sup>1</sup> comes to its end with the homily nr. 153 and the rest is lost, there is a serious gap. Thus the text unearthed here is completely new and unknown.

As was already said, this section is introduced as homily nr. 155. Since the summary of the content at the beginning of the volume<sup>2</sup> tells us also about the lost homily, we learn from here that homily nr. 155 covered Luke XXIII, 54 ff. This, however, is not what our homily covers. In view of such a situation we must conclude that there must have been some mishap with the transmission of the correct numbering of the homilies at the end of the volume with the commentary. Some symptoms point to this very ostentatiously. This is the first time that in Ms. Dam. Patr. 12/20 in the prescript in the nr. 155 number 5 is not written out, but given in the numerical value of the Syriac letter *hē*. Also Ms. Dam. Patr. 12/19 can tell us something which seems to indicate the same. Here the numbering in its prescript is also not in order since *weḥamšīn* is not located in its regular place but added later and written above the line. These are phenomena which do not appear elsewhere in the sources which we have investigated.

<sup>1</sup> Cf. WRIGHT, *Catalogue of Syriac Manuscripts*, II, p. 485ff.

<sup>2</sup> Fol. 1b - 3b.



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